

Appendix III

Rituals

Death

25 WHEN DEATH COMES the emotional resources of the Kaingfing are mobilized to overcome the forces of destruction that have been set in motion. Death, the perpetual threat, has become momentarily actualized in the form of the *kupifing*, the ghost-soul of the deceased, and the most elaborate ritual forms the Kaingfing possess are directed toward the elimination of this threat. Of all the survivors at a death the one who stands in greatest peril from the *kupifing* is the spouse, the *shápéys*. The Kaingfing feel that the spouses have had such intimate relations that there must be a complete wiping out of all the old contacts. The rites through which the *shápéys* passes are intended, however, not only to safeguard his life, but also to protect the community. No one can be sure whom the *kupifing* will select for its companion, but since it clings most closely to the *shápéys* he must free himself from the *kupifing* as soon as possible. The *shápéys* is a threat to the members of his group—they are genuinely afraid of him—and the rites which he performs serve both: to rid him of his personal fear of his dead spouse and to make him once more acceptable to his fellows. As Klendó put it, "They . . . make a festa when the husband or the wife comes back so that he [or she] can live with them."

765 Even before his spouse's bones are buried the *shápéys* leaves camp for
783 his widower's (or widow's) isolation, his *waitfendag*. "I did not want to see the bones," said Klendó; "so I left before she was burnt. I was afraid I would die; so I went to another place. I used to talk to her; therefore I was afraid to see her bones. I did not want to see her bones because I did not want to see her *kupifing* while I was asleep."¹ A man leaves camp alone, taking his bow and arrows, an axe and a blanket, but no pot, for *shápéys*

¹ Up to this point all that has been said applies equally to men and women.